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# Olive Trees



WHAT  
ARE THESE TWO  
OLIVE TREES ETC.  
ZECH. 4:11-14.

I WILL  
GIVE POWER UNTO MY  
TWO WITNESSES ---  
THESE ARE THE TWO  
OLIVE TREES ETC  
REV. 11:3, 4.

R.M. SOMMERVILLE  
EDITOR & PROPRIETOR  
NEW YORK.

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No. June, 1911 6

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# OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

JUNE, 1911.

6.

## QUESTIONS OF THE HOUR.

### A BAND OF MEN WHOSE HEARTS GOD HAS TOUCHED.\*

REV. M. M. PEARCE, EAST END, PA.

“And Saul also went home to Gibeon, and there went with him a band of men whose hearts God had touched.”—*I. Samuel*, 10. 26.

The frequency with which the interests of God's Kingdom have been committed to the care of such a band as this is remarkable. God has used great leaders, it is true, with whose names great causes have been connected; but He has also sustained them by a company of brave, faithful and consecrated men. There come to mind the instances of Joshua, and the elders of Israel; Gideon, and his band; David, and his company of young men; John the Baptist, and his disciples; and Jesus, and the twelve. In some cases there have been just one or two followers, as Moses, with Aaron and Hur; Elijah and Elisha; Paul and Timothy. Almost always, however, in the great days in the history of God's Kingdom. He has called to His service a “band of men.”

There have been many of those great days. They have most frequently been days of crisis. There was a critical time in the history of the first century when

*\*Sermon preached at the opening of the Reformed Presbyterian Synod, Tuesday, May 30, 1911.*

it seemed that Christianity would be crushed out by violence, and when the Emperor struck the coin bearing the words, “The name Christian is extinct.” There was a critical time in the history of the Reformation in Scotland when it seemed that for the lack of a few consecrated leaders the Reformation would be lost. There was a critical time in the history of the Abolition movement when it seemed that the spirit of compromise would overthrow all that had been gained. Yet these causes were not lost. And that which carried the early Church past her day of peril was the consecrated service of those whose hearts God had touched. That which held the Church of Scotland in the time of her greatest danger was the consecrated service of the men who followed Cameron and Knox and Melville, and whose hearts God had touched. That which, to human eyes, saved the cause of Abolition, was the company of those who were ready to be as stern as justice and as uncompromising as truth, and whose hearts God had touched. So God has ever used in His Kingdom, such bands of men as our text describes.

The present is another such strategic time in the progress of God's cause. It is true that all times in the history of the Church are important times. God never allows His people to come into that condition in which they can be at ease in Zion, and still be secure. Every epoch

has its own problems. But surely, if we are men who have a knowledge of our times, we must recognize that the present, not less, but more, than other times, is a time of crisis, and that to-day must affect to-morrow, as few ages in the past are affecting to-day. That being true, the interests of Christ's Kingdom to-day demand the same that its interests have always demanded, "a band of men whose hearts God has touched." I propose to you to-night that this company, and the Church we represent, shall be such a band. And that we may inquire what that demands, and what it will secure, let us consider, first, what were the characteristics of this company; what qualities they were which made them strong; and then what they were able to do in Israel. And we shall of course consider these with reference to their application and example for ourselves.

I. First, then, their qualities; what made them strong?

There were three things especially which characterized them which are significant to us:

1. They were united. They are described as "a band of men." We can readily understand that their value to Saul depended on their being a united company. If they had been contending among themselves they would have done little good. Just to that extent to which any company spends its energy in contending within itself, just to that extent has it subtracted from the objective force which it might otherwise have. Its force may be all spent in contention. It sometimes is. I have seen twenty-two men, all strong, all trained, all energetic, putting forth their utmost endeavor and still unable to move a foot-ball one hundred feet up or down a field. The reason was that in the nature of the game the energy of eleven balanced the energy of eleven;

force was spent meeting force; and so nothing was accomplished. So, also, it is a principle in military life, that, where mutiny begins, conquest ceases. Division is weakness. And so let us recognize that our first characteristic, if we shall do much for the Kingdom of Christ, will be that we shall be united. A divided church is as weak as a divided army. "Brethren, I hear that there be divisions among you, and I partly believe it." It



REV. M. M. PEARCE.

may be that even among the best of God's people there must be divisions. Sometimes even harmony is purchased at too high a price. Discords must occasionally arise among earnest men. But let us confess that if divisions come, they come at tremendous cost; if they remain, they remain at great sacrifice to us; for while they may be unavoidable, yet so long as they remain, they prevent a strong, aggressive work for Jesus Christ. Let us

resolve that at least divisions shall be no wider than they must be, and that nothing that tends to separation shall be done, that is not done out of a sense of loyalty to Jesus Christ.

2. They were devoted to a cause.

Israel was the heir, even in their day, of some wonderful promises of God. To Abraham God had said, "In thy seed shall all the nations of the earth be blessed." The old prophet Balaam had looked over the crest of the mountain upon the tents of Israel, and had exclaimed, "I shall see Him, but not now; I shall behold Him, but not nigh; there shall come a star out of Israel, and a scepter shall rise out of Israel, - - and He shall have dominion." And for the fulfillment of these prophecies Israel had waited, and the glowing hope of them had caught hold of the hearts of these men this day. They saw a great cause; and they were devoted to it.

Whenever men get a vision of a great cause they are ready to do great things. That little company of twelve men that Christ left gazing up into heaven at Bethany while He was received out of their sight, had been given a vision of a world redeemed; and they went out to become the world's conquerors. A great vision had given them a great power. The Covenanters of Scotland had gotten a vision of a land covenanted with God; and no persecution could quench their spirit. Great enterprises develop great powers.

My friends, God has given us a greater vision than had ever dawned on the world in the days of Saul. He has given us a vision of a "King, high and lifted up"; a vision of a world filled with the knowledge of God; a vision, too, of our land become Emanuel's land; a vision of the Kingdom. And we, like them, may be made strong if we let that vision give us

a great purpose. Even now, "in the midst of the years," we need to look away into the future, and see "the vision of the world, and the wonders that shall be"; and we need to let that vision be the inspiration of our present work. There is nothing impracticable about that. One is not necessarily visionary because he has visions. It is not a mere vapid sentiment when one encourages his heart with the assurance that the kingdoms of the world shall yet be the Kingdoms of our Lord. That is the sentiment that Christ tried to give His disciples. He taught them to look far away down over the centuries that they might be faithful men. To that first band He said, "Fear not, little flock, it is your Father's good pleasure to give you the Kingdom." He encouraged their hearts with the promise of a final success. So let us allow ourselves the enthusiasm of a great hope; and let that hope be for nothing less than a world redeemed.

3. They were consecrated to God. "Whose hearts God had touched."

It gives us an altogether higher conception of these men when we know that they were consecrated. They might have been strong without being consecrated; but being consecrated, they would be stronger. They might have been loyal without it; but being consecrated they would be nobler in their loyalty. Their consecration would make them finer in every quality, even as soldiers of the King.

The spirit of consecration has made many an army strong. The word consecrate comes from very ancient times, and from very ancient usage. When, in the early days, a soldier was to be received into the army of the king, the company was gathered together, as we may imagine, under the outspreading branches of a tree in some primeval forest. There an animal was



slain, and its blood caught on the upturned shield of a soldier. Then the recruit advanced, dipped his hands in the blood, and, lifting them above his head, vowed to be true to his king. Then he was "consecrated." He was set apart. And so, consecrated armies, whether they have observed this rite or not, have ever been armies of valiant men. When the Boer war was just beginning, the late President Harrison was returning to this country from Europe. A newspaper reporter interviewed him, and among other things asked whether or not, in his opinion, England would soon be able to subdue the Boers. President Harrison replied, "No army that goes into battle singing Psalms is to be lightly esteemed." The Boers may have been wrong; but they were consecrated, and they were strong. It was the custom of Cromwell's men to go into battle singing Psalms, and it was also a custom with them to cut through the enemies' center and to come out on the other side with victory on their banners. The old Cameronian regiment was a regiment of consecrated men; but the Cameronian regiment was known as an army.

Brethren, our warfare is not carnal; but if it takes consecrated men to make a strong army, it takes no less consecrated men to make a strong church. If Saul could not be enthroned without a band of men whose hearts God had touched, our King will not be acknowledged until His Kingdom is sustained by men who have yielded their hearts to the same divine power. The Kingdom of God waits to-day for a band of men whose hearts God has touched. The need for consecration is no less real than in the days between 1650 and 1688.

II. In the second place, let us notice what power they had, and what they were able to accomplish in Israel.

It is to be expected that such a company would make itself felt. It did. There were three results which were especially noticeable:

1. They awakened the slumbering enthusiasm of a great leader.

Saul was a man of large natural endowments. Physically he was head and shoulders above any man in Israel. He had that peculiar quality, moreover, which enlists men. When he stood up beside Samuel after his coronation, the people shouted, "God save the king!" "God save the king!" He appealed to them, and they were ready to follow him. But Saul had never yet done anything great. He had been a herdsman. He had had great power, but he had never, like Samson, begun to feel the moving of God's Spirit upon him, and the enkindling enthusiasm of one advancing to a great work. He was not yet aroused. And even after his coronation, he went quietly down to Gibeon, where he assumed the life of a herdsman again. But no man could resist the influence of such a band as this. Accordingly, we read in the next chapter that something transpired. One evening, as he was following the herds in from the field, he heard the sound of the people weeping, and when he inquired what was the matter, he was told that Nahash the Ammonite had come up against the men of Jabesh Gilead. And he learned, too, that the men of Jabesh, accustomed to submission, had sent to him and said, "Make a covenant with us, and we will serve thee." And Nahash, in his insolence and cruelty, had said, "On this condition will I make a covenant with you, that I may thrust out all your right eyes and lay it for a reproach upon Israel." And the men of Jabesh said, "Give us seven days respite, that we may send messengers unto all the coasts of Israel, and then, if there be no man to

save us, we will come out unto thee." And the messengers came to Gibeon of Saul, and told the tidings. Then at last the great man was aroused, and "the Spirit of God came upon him, and his anger was kindled greatly." And he took a yoke of oxen and hewed them in pieces and sent the bloody tokens throughout all the coasts of Israel, saying, "Whosoever cometh not after Saul, so shall it be done unto his oxen." And the people came out with one consent. And Saul sent word to the men of Jabesh. "To-morrow by the time the sun is hot ye shall have help." And the next day early in the morning the army was divided into three companies, and "they came into the midst of the host of the Ammonites and slew them unto the heat of the day, until two of them were not left together." Saul had been aroused, and if he had but continued as he began, the whole history of Israel thereafter might have been different.

That is the first effect of such a company of men. They awaken enthusiasm; they develop leaders. We sometimes make a mistake in looking back over history in thinking that great men have always made great movements. Sometimes great movements have made great men. We are accustomed, for illustration, to give great credit to Cameron and Cargill and Melville and Renwick and Knox, and to consider that the spirit of their followers was simply what they absorbed from them. Now, to be just, we must confess that these leaders were as much indebted to the unnamed heroes who followed them, as the unnamed heroes were to them. There were strong, true, God-fearing men among the moss-hags of Scotland, whose great hearts inspired and encouraged and developed the men whose names have come down to us. To the ranks of the Church usually be-

longs the credit of the men who are her leaders.

This is significant to us. We are facing a very real problem in the Church in the removal of our great leaders, and there are gray hairs here to-night that ought to make younger men thoughtful. We have in our memory names of men who have gone from us whom we delight to honor, and which will be held in high esteem for many generations. They were men who could voice the Church's message; men whose presence could commend the Church they represented anywhere. But we have reason to stop and consider when we look back. It will not do to know that men have lived. We need great men among men, and we need them now, and we shall more greatly need them in the future. We can hardly see how we can succeed without them. Scotland could hardly have had her reformation without Knox; Germany could hardly have had hers without Luther, and if the things we hope for the Church shall come to pass, the Church must have men who will take the place of those who have fallen asleep. Where shall we turn to find another great lawyer in the Church like him who for so many years ministered in this pulpit? "Let us turn." we say, "to another; there shall not again be his like." Who will take the place of him whose voice has been hushed since last we met as a Synod, and whose absence is like a shadow on many to-night? How shall they be replaced? Well, let us have faith to believe that what has been may be, and that a band of men whose hearts God has touched can and will awaken the powers of men somewhere, and the Church shall have leaders worthy of her cause, and her truth shall have a voice worthy of the message. But great men will not be developed in an unworthy church.

2. They enlisted others. They became the nucleus which rallied the army.

There went with him a "band" of men, but it was not long until that band had become an army, and had scattered the ancient enemies of Israel. They were strong in themselves; they were stronger in that they became the inspiration of all the brave men in Israel.

There is a subtle power which appeals to men in a united army. That is the secret of the peculiar power which a well-drilled army, marching to martial music, has upon the bystander. In the steady tramp, tramp, tramp, and in the uniform swing and onward motion, is something which appeals to men and impresses one as a hurrying crowd of individuals could not do. There is in it the appeal of many men, and it has an enlisting power which is peculiar and subtle and strong. There may be that in a church. In the united harmonious advance of men who are swayed by the enthusiasm of a great purpose, there is that which will appeal to the world. The church will grow as Saul's army grew. We shall be strong, not simply in ourselves, but strong because others shall take step with us, and shall be glad to have a share in doing the thing that we so much wish to do.

This is important. Every year we have been reporting a decrease in membership. Our people have become accustomed to consider that we are, and must be, numerically, a declining church. Yet last year our decrease was only seven. Does any one consider that if we had fully met the description of the text that the tide might not have been turned, and that decrease made an increase? The total difference in numbers might not have been much, but the moral effect on the church would have been very great. A better spirit of hopefulness would have animated all our efforts.

There are some who are disposed to say that we should disregard numbers. But we cannot do that unless we are ready to confess that the church as a church must fail. Numbers are important. Twenty thousand are stronger than ten thousand, others things being equal. A congregation of two hundred is more effective than a congregation of one hundred, both being equally faithful. So, if it is possible to increase instead of to decline, if the annual discouragement of fewer numbers can be changed to the annual encouragement of a larger church, then that ought to be secured. It can be, if we are willing to be a band of those whose hearts God has touched. To gather into our church is hard; it is harder than to gather into other churches, but some can be gathered in, and we deserve to fail if in this generation we are ready to confess that we cannot do it.

3. They discovered the mighty power of God.

Their victory, after all, was not the victory of men. When the old prophet Balaam had looked out over the army of Israel he had exclaimed, "The Lord his God is with him, and the shout of a king is among them." The reason the army of Saul had been able to scatter the army of Nahash, was that another Presence moved in Israel, against whom Nahash had no defense.

And that is the crowning blessing of any such band of men. They are strong in themselves; they are stronger in those whom they enlist in their cause; they are victorious in that the Lord their God is with them, and the shout of a King is among them. My friends, if we can have these qualities which have been described, God will not let us fail.

This is important at the present time. To-day is a day of great responsibilities. The world needs our message now as it



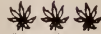
has never needed it before. The strife of classes calls for the social application of the gospel of Jesus Christ; the enthronement of Christ is the social application of it. The materialism of the time calls for a spiritual ideal for the nation; the best spiritual ideal is the ideal of a Christian government. The efforts to remove all traces of Christianity from our national life requires the safeguarding of them in the definite confession that we are a Christian people and have a right to a Christian government; to secure such a confession has been the life-long aim of the Church of the Covenanters in America. Our land needs to-day just what we have to give. There is work to be done. It must be done. It will be done. The trying question is whether or not we as a Church shall do it. It is possible that another instrumentality shall be used to win the victory. When Israel took a narrow view of God's cause and began to consume His blessings within herself, God turned to the Gentiles. When the Church of the Middle Ages began to hide her light as in a sepulchre, God gave the world the Reformation, and the Protestant Church. When the Church of England became so formal that she lost her spirit, God called John Wesley, and established the Methodist Church. When, later, the non-Conformist churches lost their power, God sent women into the streets, wearing hallelujah bonnets, it is true, but with the message of a vital gospel. God has given us the opportunity; but let us confess that the Church of the Covenanters is not more sacred than was ancient Israel, or than was the Church of the Middle Ages; and that no record of splendid history will vindicate our life to-day; that we to-day must justify our life to-day by our attitude in the present. Let us confess that in some things we do fall short.

And let us recognize that before us lies one way, the way of personal antagonisms, of small contentions, of church parties, of ecclesiastical isolation, of unemotional religion, of inert faith, on which, if we travel, we shall become, as others have become, a wretched, miserable, jangling band of sectaries, pushed aside by the onward march of the hosts of the Kingdom. That is not impossible. If it should transpire, our history would not be unlike the history of others.

But let us also see that the possibility of better things in the future than have ever yet been, is still within our grasp. God has used the Church in the past; shall we not trust that He can and will use it in the future? If we can, wherein we differ, speak the truth in love, keeping the unity of the Spirit in the bond of peace; if we can lift up our eyes from the small things in which we differ, to the large things in which we agree; if we can have that love in which we shall all be one, as Christ is in God, and God in Christ, that we may be one in Him; if we can have the faith to believe that the field is white for the harvest, and can lay to our hearts the inspiration that "he that reapeth receiveth wages, and gathereth fruit unto life eternal;" if we can each one become strong in prayer, having power with God and with men, and prevailing; if we can widen our vision to the horizon of our opportunities; if we can lay aside every encumbrance which hinders our work and is not a part of our cause; if we are willing to be a band of men whose hearts God has touched—then we need fear no difficulty. The Church, as well as the cause, will be secure. The great cloud of witnesses who have labored in the Covenanter Church shall look down and see leaders worthy of their succession, for Sloan and Milligan and McAllister and George received

not the promises, God having provided some better thing for us, that they, without us, should not be made perfect; He will add to our numbers of those who are being saved; He will again magnify our efforts by His power; and when the victory is won, scarred still more, perhaps, by the conflict, but safe and intact shall be *the Church*, the Church for which we have so often prayed, which we so

dearly love, and as a court of which we meet together to-night. Let us make it our purpose to-night, not simply that the cause shall prosper, but that when it does win the victory, the blue banner of the Covenant shall still be honored among the ensigns of the Kingdom. If our hearts are yielded to His touch, then so surely as the Kingdom shall prosper, the Church of the Covenanters cannot fail.



"I don't see how Foreign Missions help the home churches," said Lou Baker, looking up at her mother. "The preacher said they did, yesterday, when he was preaching about missions, you know."

"Do you remember the beautiful beds of nasturtiums Mrs. Snow and I had last summer, Lou?" asked the mother.

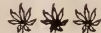
"Yes. But——"

"But what has that to do with missions?" replied her mother, smiling. "Let's see. Mrs. Snow would not cut her flowers, you remember. Her bed was a perfect blaze of color for a while. She wanted it to be the finest in town, and for a short time it was. Then the vines began to die, though she gave them the best attention. Before August there was nothing but dry stems left. The flowers had bloomed themselves to death, and drawn all the life from the roots.

"This year she did not plant nasturtiums; she said they did not pay. My bed bloomed until frost. I was on the flower committee for the hospital, and sent great bunches of my nasturtiums every week to the sick people. I could not help it; they were so lovely, and brought so much brightness into the long, bare wards. I never thought of saving my plants by giving away my flowers, but so it proved."

"So you think, mamma, that the more we give to foreign missions, the more we have at home?" asked Lou.

"There is that scattereth, and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty.'" quoted Mrs. Baker. "When I saw the joy the flowers, gleaming like great blotches of red and yellow sunshine, brought into the days of those poor sick ones, I loved my flowers more than ever before, and thanked God more heartily than I had ever done for the beautiful gift of the flowers. They taught me a lesson on foreign missions."—*Mission Journal*.



I have seen a branch tied to a bleeding tree for the purpose of being ingrafted into its wounded body, that thus both might be one. Yet no incorporation had followed; there was no living union; spring came singing and with her fingers opened all the buds; and summer came with her dewy nights and sunny days, and brought out all the flowers; and brown autumn came to shake the trees and reap the fields and with dances and mirth to hold the harvest-home; but that unhappy branch bore no fruit, nor flowers, nor even leaf. Just held on by dead clay and rotting cords, it stuck to the living tree, a withered and unsightly thing. So also is it with many who have a "name to live and are dead."—*Thomas Guthrie*.

## NEWS OF THE CHURCHES. ABROAD.

### REPORT OF COMMITTEE ON FOREIGN MISSIONS.

The report of the Foreign Mission Board has been put into our hands, and gives evidence that this department of our Church's work is being administered with faithfulness and a good measure of success. The condition of our Missions in the Levant and in China testifies that the Lord is working with us.

The death of Ishok Shemmaa, a native Christian helper, who has for twenty-nine years been identified with our work in Northern Syria as "Bible-man, visitor and preacher," as well as the prolonged absence from the work of so many of our missionaries on account of sickness, either in themselves or their families, is a cause of deep regret. But the abounding hopefulness and faith of those on the field, the ability of the Church to send forth five additional laborers during the past year, the liberality with which our people are supporting the work and the ever-increasing place which missions hold in the interest and prayers of the Church, assure us that this is a victorious cause, and that the Master did not misplace His trust when, on leaving the world, He left with those who bear His name the responsibility of carrying out His plans concerning this world.

Your Committee is in fullest sympathy with the Board in its effort to deal with our foreign mission problems. We recognize the difficult and self-sacrificing labors of our missionaries on the field, and assure them of our continued support, both in money, in recruits and in prayers. We believe that the Covenan-

ters should accept as their allotted share of the world the two millions now living within the districts occupied by our Missions, and that for their evangelization we should feel a distinctive missionary responsibility. If we have the means for the evangelization of this number on the basis of one missionary to every 25,000 souls, we believe it is our present duty to do so, and that the Church should recognize the inadequacy of our present equipment of one missionary to every 80,000 souls. We should second the policy of the Board to increase at the earliest possible date our missionary force from twenty-five to eighty; and of increasing our missionary offerings from 5 cents per member per week to 20 cents per member per week. The fact pointed out by Rev. R. A. Blair that at the time when the membership of our Church was only 6,000, we supplied 350 soldiers for the Civil War, satisfies us that the number of men and women asked as recruits for this greater cause is not too heavy a draft upon our present membership. And the further fact that as we are at this time giving for missions at the rate of 20 cents per member per week, while supporting all the other schemes, assures us that the money resources of the Church have not yet been fully tested.

The many reasons which may be urged on behalf of such an aggressive policy—the hopelessness of the heathen who are dying without Christ; the rapid passing of opportunities, both for them and for us; the open door to their hearts when the gospel is presented; the increasing rate at which heathenism is growing; the failing strength of our over-worked mis-



sionaries, as well as the compassionate desire of the Saviour concerning these "other sheep"—these and many other reasons should spur the Church to reach the ideal of missionary service set before us by our Board; having that, we have taken care of our share of the world only when we have employed to the full all of our available resources, and have worked to the limit of our power.

We recommend:

1. That pastors, sessions, and all leaders of public thought keep constantly before the minds of our people the magnitude and importance of the missionary enterprise, and seek to cultivate in our Church a fuller sense of a distinctive responsibility for the evangelization of the two million within the sphere of our influence in the foreign field.

2. That we heartily second the policy of our Board to put into the field at the earliest possible date one missionary to every 25,000 souls, and that our members be urged to consecrate both their money and their children to this most important cause.

3. That we encourage "special giving" to the cause of missions only where the parties so disposed have first discharged all other obligations to the regularly appointed schemes of the Church. And it is the judgment of your Committee that contributors to special objects, such as leper missions, etc., first consult with the Board as to the direction their contributions shall take.

4. That the formation of mission study classes be encouraged in our congregations, as a means of educating our youth as to the extent and urgency of the world's needs; and that our Foreign Board suggest the text-book to be employed for the coming year.

5. That a permanent commission of Synod be appointed, consisting of the

ministerial missionaries in China and the available elders, with A. I. Robb as Moderator, to have charge of the affairs of our Church in China.

6. That we commend the diligence and success with which Rev. R. A. Blair has labored as Field Secretary on behalf of Foreign Missions, and that we approve his appointment for another year.

7. That T. P. Stevenson, R. M. Somerville, Walter T. Miller and Henry O'Neill be elected their own successors as members of the Foreign Mission Board.

Respectfully submitted,

T. M. SLATER,

J. M. FOSTER,

J. R. W. STEVENSON,

J. K. ELSIE,

S. A. STERRETT.

#### **REPORT OF FOREIGN MISSION BOARD**

Nothing is more likely to impress one in reading the history of the early Church than the manifestly inseparable connection between successful evangelism and the outpouring of the Holy Spirit. On one occasion, after a season of prayer, the place where the disciples were assembled was shaken and they were all filled with the Holy Ghost and spake the word of God with boldness, and on another occasion, while an apostle was actually engaged in preaching the gospel, the Spirit fell on them which heard the word, as "on us," the evangelist explains afterwards, "at the beginning." In both cases the result was conversion and edification. Those two distinctive instances explain the way in which He will continue to operate to the end of the age, at once as an abiding condition of the heart in answer to united prayer for light and guidance, and as a special inspiration or impulse for temporary service while men are in the act of proclaiming the words of life. This spiritual force which wrought such mar-

vellous things in these beginnings of Christianity has continued to manifest itself at all subsequent periods or epochs in the historic progress of the Christian religion in similar revelations of the Spirit's presence and power. Hence the thinking of this missionary era is centering more and more in the conviction that without this promised power nothing can be accomplished for the glory of God in the evangelization of the world. While not overlooking the value of improvements in evangelistic machinery in these modern days, the men and women actually at work are crying out, under the pressure of a great need, for an increase of spirituality, greater vitality in their teachings, and more positive influence in society. That means a fuller volume of intercessory prayer, and consequently a revival in our social meetings for prayer.

The enthroned Redeemer has been very gracious to our representatives in all the foreign fields, and they have not been slow to recognize the providence of the Mediator in His kindly dealings with them and their work. Each one has something to record to His praise:

Speaking for Northern Syria, Dr. Stewart says: "We thank God for continued peace in this part of the Turkish Empire, and for health and strength and abundant opportunities to witness for Christ and scatter the good seed." As the representative of Asia Minor, Rev. R. E. Willson writes: "We praise God for the measure of success that has attended our efforts." And again: "The heaven is at work. - - - In spite of the unfavorable conditions, commercial and political, foreigners are coming into Turkey. That result at least has been obtained. - - - And, while we may be assured for the present of government opposition to our work, the foreign influence is certain to be felt." And then he expresses the hope

that "the Christian lands which are bringing their commerce into the country will bring with it a demonstration of pure Christianity in business, politics and life." and that "the seed sown in the years past may yet, with His rich blessing, spring up into a harvest of regenerated and purified lives." "We bespeak," he continues, "the co-operation of the Church in intercession for this cause; that the servants of the gospel may be earnest and persevering in their labors, and that God will overrule all that there may be no backward steps, but that all may work together for the glory of His Kingdom." On behalf of the work in Cyprus, Rev. W. McCarroll says: "We have not seen the fifty converts that we were praying for, yet a proportion of that number has confessed Christ as Lord and Saviour, enough to show that the Spirit is working and that we have not been utterly abandoned to our own resources." A few selections must be made from the annual statements of the workers in China: Dr. A. I. Robb writes: "There are evidences unmistakable that the Holy Spirit is working in our work as a Mission, and we cherish the hope of a great harvest in the near future," while Rev. J. K. Robb closes his report with these words. "We may well say, 'Who is sufficient for these things?' But with His promise to 'establish the work of our hands upon us,' and with the faithfulness of our Lord to us in the past to strengthen our faith, we can face future problems and future labor with perfect confidence, 'remembering the years of the right hand of the Most High.'" Not less impressive is the message that Miss Jennie Dean sends us: "We cannot but see the hand of God in blessing on the work among our Chinese sisters, and we lift our hearts in grateful praise to the Father above for His great goodness, and look for greater things from

His hand in the future." A word from Dr. Kate McBurney will close these extracts: "We have seen no sudden transformation, but the no less interesting and, no doubt, more substantial change that is a steady growth and gives evidence of the power of the Spirit in the hearts of those who were so recently in dense darkness. We ourselves have many lessons to learn in faith and patience, and often we can learn these along with our Chinese sisters to our mutual advantage."

The Field Reports, full of interesting and vivid details, will be published in *OLIVE TREES*, along with this Report of the Board, and members of the Church are urged to study them and pass them on to others. that all may be thoroughly furnished in regard to the present condition and claims of the Foreign Missions.

We shall, however, cull from them and group the facts that are leading in importance, and should have a prominent place in our minds.

#### DEPARTMENT OF PREACHING; AND

##### SCHOOL WORK.

**Syria.**—There are 269 names on the communicant roll in Northern Syria. There were 272 reported twelve months ago, and there were 25 added this year, "including 9 that properly belonged to last year," but there was a decrease of 28 owing to dismissal, defection, emigration and death, showing a net loss of 3. In Latakia, the center of operations, and at five out-stations, there was public worship on Sabbath with an average attendance of 350 to 400, and there were also four flourishing Sabbath schools, and in the middle of the week four prayer meetings in Arabic and one in English. The extreme severity of the winter weather and the resultant difficulty of traveling prevented the usual amount of evangelistic touring, and for the same reason there were only two communions held.

In Latakia there was in charge of Dr. Stewart a boys' school of 42 boarders and 60 day pupils, said to be in good condition. And under the supervision of Miss Maggie B. Edgar, with Miss Louise Crockett as assistant, there was a girls' school of 35 boarders and 42 day pupils, which is described as "in a peaceful and prosperous condition." At Suadia, in the northern part of this field, where there are 38 Church members, there were two schools, with an enrollment of 75 pupils. But the work is in a very unsatisfactory state for the want of proper oversight, which is at once essential to its efficiency, and cannot be secured without a resident missionary. At Tartous, in the southern part of the field, on the Mediterranean and over one hundred miles from Suadia, there were two schools with 120 pupils, and at present no rivalry on the part of the Greeks. At Gunaimia, a beautiful Armenian village, nestling among the Syrian hills, where there are from 70 to 80 communicants, who should have a missionary pastor, a good center for evangelistic effort, there were two schools. Besides these, there was a little school at Bahamra and seven mountain schools, with about 150 in attendance. With regard to these last-named schools, Dr. Stewart writes that "the policy of the government is not fully developed. At present it refuses to authorize them, while claiming the right to close them unless they are authorized, and yet fails to close them. The requests for such schools are rapidly multiplying, and we are glad of it, for they furnish the best possible means of sowing the good seed." In the absence of tabulated statistics we are unable to give the number of teachers and other native laborers in this field, but, as far as can be gathered from the report, there must have been over 524 young people and children under daily religious instruction.



Among the workers who have fallen, special mention is made of Ishok Shem-maa, who was identified with our work in Northern Syria for twenty-nine years as "Bible man, visitor, or preacher," and of whom Dr. Stewart writes, "The saying of Paul, 'This one thing I do,' might well be applied to his life, for the period of forty years and more. for he has seemed to have had no other interest in life than to make known the gospel of the grace of God."

**Asia Minor.**—The annual statement of the work in Asia Minor is a very full and carefully prepared paper from the pen of Rev. R. E. Willson, Chairman of Tarsus Mission. It reports 87 communicants in good standing, 32 in Mersina, 41 in Tarsus, and 14 in Adana, a net increase of 12. The Lord's Supper was administered in the three cities with an encouraging accession on each occasion, and there was preaching every Sabbath by one of the American ministers or a native evangelist. It is interesting to mark the way in which the evangelists do their work in this field. In Tarsus Mr. Luttoof "conducts the regular Sabbath and midweek services." And during the week he "spends about three hours each morning," except Tuesday, "in visiting the market, where he has a number of meeting places in stores whose proprietors are Greek, Armenian, or Protestant." After that he "goes to the reading room or spends the time among the people in their own homes." In Adana, besides the preaching of the gospel on the Sabbath, Mr. Hanna finds his chief opportunity in house-to-house visitation. "Each evening is spent in the house of some neighbor or friend where others gather, and they read and talk of religious subjects."

The evangelistic character of the school work in this, as in the other fields, challenges attention. In Mersina there was a girls' school of 37 boarders and 18 day

pupils in charge of Miss Sterrett, who reports that six of the girls united with the Church at the communion in January, "and a seventh would have done so had permission from her mother been received in time." In the boys' school of 38 boarders and 16 day pupils, under the direction of Miss French, there has been the same "careful and systematic training in the word of God" as in former years. In the school at Tarsus there were 96 pupils, representing seven sects, 50 of them fellahin. "At the opening of the school," writes Mr. Willson, "there was an attempt on the part of a Moslem Society to prevent the fellahin attending school. It was largely through the loyalty of the fellahin themselves that the attempt was unsuccessful, and we are gratified to report the large proportion of fellah pupils." Mr. Willson relates one incident of a most encouraging character: "In the Sabbath school there is a special class for the women, - - - in which care has been taken to present the gospel truths in a simple way that all would be able to understand. - - - And the fruit of such training already appears, when one woman from this class, 80 years of age, passed an acceptable examination and was admitted to the Church at our recent communion."

According to the tabulated statistics of this Mission, there were 2 evangelists, 3 Bible readers and 9 teachers employed, and 223 children and young people under Christian instruction during the year.

**Cyprus.**—On the island of Cyprus there are 27 communicants, a net increase of 3. Communion were held at Larnaca and Nicosia, and at the Sabbath services there were preaching and teaching in three languages. Request is made for prayer that two Moslem boys, who have privately declared their belief in Jesus Christ as Lord and Saviour and their desire to serve Him, may be led to enroll

themselves among His followers and confess His name boldly before the world.

The school established for the training of native workers for the evangelization of their own people reports 60 pupils, and of these, 10 are in the boarding department. Arrangements are being made, with the approval of the Board, to purchase a desirable piece of property across the street from the home of the senior missionary and the David Torrens Memorial Church, on which to erect a building with suitable appliances for educational work, the home churches to contribute the cost of the field and the expense of the building to be met from the estate bequeathed to the Mission by the late A. G. Peponiades. Mr. McCarroll and his associates are greatly encouraged, and much prayer will be offered for the success of the enterprise.

In the three Missions located in the Levant are 383 communicants, 48 added during the year, a net increase of 12.

**China.**—The present membership of the congregation organized at Tak Hing, October, 1909, is 145, counting the American women who gave in certificates from the home churches. There was an addition of 29, showing, after the subtraction of a small loss of 6, a net gain of 23. Rev. J. K. Robb, who is in pastoral charge, speaks in the highest terms of the elders, commending them for their fidelity and wisdom and their "valuable assistance in the examination of candidates for baptism." None were received, except "in accordance with the expressed judgment of the elders themselves. --- Candidates were required to wait till a future time because of matters better understood by the elders than by the Moderator." And thus, in his judgment, the "purity of God's house is being jealously guarded, and is not to be sacrificed to secure a larger membership." He also commends

the deacons for their ability as financial officers, and the members for their readiness to do personal work for the spread of the truth and the salvation of others, in ways that would be worthy of imitation at home. "The experience of the past year," writes Mr. Robb, "has done much toward convincing us that the organization of a congregation was not only a step for which the native Christians were ready, but was the thing needed to promote the best interests of the work as a whole." The attendance at the three Sabbath schools for girls, women and men averaged about 100, and there was a good attendance at the midweek prayer meeting.

If the Church is to have an intelligent idea of the work at the outstations in China, it will be necessary for the people to read Dr. Robb's account of his trip to the country after closing the first term of the theological class, to give the students some practical work. To reproduce the graphic story of successes and failures would occupy too much space, and to quote a few sentences here and there would serve no good purpose. After four days at Ma Hui and three days at Tung On he tells of a visit to the Ko Leung district, "new territory," he writes. "where I was assured no white man had ever been, but where there are a few of our members. - - - Our opportunities were excellent, crowds listening for hours on the open street till I was weary with speaking and shivering with cold. The students all took part in this work, and were fearless and outspoken. Many of the gentry of the district visited us at our lodgings and were courteous and kind." At the close of the Chinese New Year he went alone to Che Tsai, where there was such pitiless persecution two years ago, but which seems to have entirely passed away. In the places visited he did not find the work of the evangelists altogether satis-

factory. It showed the need of immediate foreign supervision.

The boys' school at Tak Hing is under the management of Rev. Julius A. Kempf, who reports an enrollment of 35 pupils, 8 more than the previous year. "Fifteen of these," he says, "are Christians, and during the year four boys made a public profession of faith in Christ and were baptized."

The story of the girls' school, as told by Miss Dean, who is at present in charge, is exceedingly interesting. Beginning with 15 pupils. February 27, 1910, the attendance continued to grow month after month till in February, 1911, it had reached a total enrollment of 37, with 35 regular pupils. Miss Dean is a trained teacher, and the way in which she overcame the difficulty of being left to open the school in October without a native helper, proved her resourcefulness and foreshadows direct and visible results of a high order. In her own language, "Four of the older girls were pressed into teaching the primary classes, and, under foreign supervision, have done very creditable work. This really makes a normal department in connection with the boarding school, and it is our hope that ere long we will have some trained teachers to meet the ever increasing demand." "We are glad to say," Miss Dean adds, "that six of the girls were received into the Church last year, and that many give evidence of growth in Christian character. This, after all, is the end to which all our efforts are directed—the bringing of souls into the Kingdom, and creating such an atmosphere as will inspire and prepare for future service for the King."

According to Dr. Kate McBurney, who has responsible charge of the women's school, there was an enrollment of 22 pupils, while 11 others were present occasionally though unable to give regular

attendance, and 6 were received into the fellowship of the Church. She emphasizes the value of this educational work as opening a wide door of opportunity for evangelism, and records instances of the good results that flow from visiting in the heathen homes of these women at their own request. Besides the visits that were made on Sabbath afternoons at the close of chapel services, the doctor writes that "127 calls have been made in homes where a desire or willingness to hear the doctrine was manifest; 29 of these were daily visits in the home of a 'shut in,' who later died in the faith. As soon as she heard that Jesus would forgive sins, she looked up earnestly and asked if He would forgive her sins. Answered in the affirmative, she settled back on her pillow and said with quiet assurance, 'I believe.' Foreigners and Chinese alike seemed to feel the uplift of a visit to this sufferer."

The transfer of Rev. E. C. Mitchell to Do Sing, twelve or fifteen miles above Tak Hing on the West River, marks an advance step in the Mission to China. In his statement, when published, will be found details of the transfer and information in regard to the Colportage of which he had charge, that need not be embodied in this Report. It is enough to say that he moved up in October, 1910, and the first service in the chapel was held November 13, 1910, and the room was full both morning and afternoon. Since that time there has been preaching twice every Sabbath. Other meetings have been held for the instruction of the people, notably special services daily for a fortnight, and even now there are not wanting evidences that the seed sown is taking root.

#### MEDICAL DEPARTMENT.

Equally interesting and encouraging is the medical work in the several fields. The truth that Dr. Balph and his assist-



ant. Miss Elsey, have spoken to 72 patients in the hospital at Latakia, Syria, and that the doctor has made known during 1200 visits to outpatients as well as to large numbers at his office and tri-weekly clinics, must bear fruit. Nor has Dr. Peoples in Asia Minor treated 923 at clinics, 281 in their homes, including 21 Moslems, and 2 in the hospital, without hope of good success from a spiritual standpoint. And we are confident no one will venture to say that the gospel has been presented in China to 90 patients in the Tak Hing hospital, 2863 at dispensaries, and 2935 during 159 itinerant trips, not to speak of those met at 59 outcalls, without spiritual results, perhaps hidden at present in the large majority of instances, but sure to be seen at the revealing day to the abounding joy of our four busy physicians on the West River.

It is not easy to overestimate the importance of the practice of medicine as an evangelistic agency. Through its instrumentality many have been led to accept Christ as their Saviour, who, in all human probability, would never otherwise have heard His name. The success that is attending this department of our foreign Missions and the statistics furnished in the reports for the year should be the means of attracting to the fields many physicians and trained nurses.

#### EMPHATIC POINTS.

We will close with a few general items that call for emphasis:

1. There are in our two foreign Missions 528 Church members, including the 13 American women in China, 77 added during the year, a net increase of 35, and about 852 under daily instruction in Christian schools.

2. There are two theological classes for the training of a native ministry: one at Tak Hing, China, with five students,

whom Dr. Robb commends for "their willingness to do any work assigned to them"; the other, at Latakia, Syria, with one student, of whom Dr. Stewart writes that "he has made remarkable progress considering that he teaches half time and has to take care of the boys outside of school hours." There are others among the teachers who should be under this special instruction, but they cannot be spared from school work at present.

3. The missionaries are evidently striving to lift the converts to a higher standard of Christian giving, and the Board urges them to diligence along this line, with a view to the ultimate self-support of native churches and schools.

4. There are 28 missionaries in the foreign fields, including Rev. W. M. Robb on furlough and Miss Mattie R. Wylie, who expects soon to return to Latakia and enter upon her duties as city visitor, with Rev. D. R. Taggart, Miss Rose Huston, and Miss Annie J. Robinson sent to China, and Miss A. Louise Crockett and Mr. Charles A. Stewart sent to the Levant last autumn. If this number was doubled in 1911, 1912 and 1913, and an equal number commissioned in 1914, 1915 and 1916, the Covenant Church would have 84 representatives abroad, one for every 25,000 of the millions for whose evangelization we have made ourselves responsible. The need is urgent. And the men and women called for should be intellectually gifted, possessed of the evangelistic spirit, specially trained for the department in which they wish to serve, and above all fully surrendered. Multitudes are perishing for the gospel that it is in our power to give them.

5. The Board renews the suggestion of 1910: Appropriations of \$20,000 for the Levant and \$20,000 for China, the standard that the Church should aim to reach.

6. The Board calls attention to the prac-

tice of "special giving," which has become so prevalent in some parts of the Church. Individuals in a fit of enthusiasm, kindled by something seen in a missionary letter, contribute money to be sent directly to the field for the support of a teacher or the education of a pupil or the helping of lepers or some other form of work that exists only in the imagination of the donor. Over these offerings the Board has no control, nor can they be used for any other than the specified purpose, with the result that there are "special giving" funds lying idle, while the Treasurer is in need of money to meet current expenses. How can this be remedied without doing violence to the benevolent instincts of the people?

7. The missionaries at Tak Hing were under the impression that the Commission appointed in 1908 was for the purpose of organizing a congregation, and that when that was accomplished, the Court was dissolved. The Board requests the appointment of a permanent Commission.

8. The time of T. P. Stevenson, R. M. Sommerville, Walter T. Miller and Henry O'Neill as members of the Board has expired, and their places should be filled.

Respectfully submitted,

In the name of the Board,

R. M. SOMMERVILLE,

Cor. Secretary.

## **FIELD REPORTS.**

### **SYRIA.**

We are assured that missionary zeal and enthusiasm in the Church at home require not only gracious promises to feed upon, but also a knowledge of the conditions as they exist in each one of her mission fields. No missionary who returns home after years of absence and mingles with the people in at least

a few of our congregations, and attends missionary meetings and receptions and church courts, can fail to realize how near our work lies to the heart of the Church. We esteem it therefore a great privilege as well as a duty to recount, in this our annual report, what the Lord has wrought among us, and to set forth the present conditions and needs for your encouragement and guidance.

First of all, we have to thank God for continued peace in this part of the Turkish Empire; and for health and strength, and for abundant opportunities to witness for Christ and to scatter the good seed. We are thankful for the recovery of our senior associate, Miss M. R. Wylie, from serious illness; and also for the presence and help of Miss A. Louise Crockett, the latest addition to our circle. We are sorry for the serious break in Miss Patton's health, and for her departure from among us. We hope for her a happy and useful married life.

In accordance with the directions of the Board, the Rev. A. J. McFarland has labored in the Mersina field. We hope that the good brethren there are as glad of his assistance as we are sorry to be deprived of it.

### **SCHOOL WORK.**

Miss M. B. Edgar, after closing up the affairs of both schools last summer and laying in provisions for both for the present year, was established as Superintendent of the girls' school. She is assisted by Miss Crockett, who is teaching some classes in English, and wrestling earnestly and, we are glad to say, successfully, with the Arabic problem. There are in the girls' school thirty-five boarders and forty-two day scholars, and it is in a peaceful and prosperous condition.

J. S. Stewart resumed control of the boys' school upon his return from the

United States last September. His daily duties include some four hours of study and teaching in connection with the school and the theological class. There are forty-two boarders and sixty day scholars, and the school is in good condition. In all our school work the evangelical aim is kept prominent.

**REV. S. EDGAR.**

The Rev. S. Edgar has been diligently pursuing his Arabic studies, chiefly in syntax and composition, the latter being worked out in the preparation of sermons. His rule has been to preach twice each month in Latakia, and the rest of the time in the out stations, but on account of the severity of the winter and being tied to study, he has not been able to tour with regularity. He has preached twenty-five times in Arabic and six in English, and assisted at two communions, and has given half an hour daily to teaching English in the boys' school. Thus far we have held only two communions, having been hindered in this work by difficulties of travel, by pressure of regular duties of study and teaching, and by the fact that Brother Edgar does not yet feel equal to the task of conducting a communion alone. We have baptized nineteen children.

**CHURCH MEMBERS.**

The report for last year gave a total of 272 communicants. This year 25 names must be added, including 9 that properly belonged to last year, and 28 subtracted for the losses of two years, leaving 269. The decrease includes two who have fallen away to the Greeks on account of marriage with Greeks; and two who have returned to the Greeks on account of petty persecutions by their former brethren, since their sons have all gone to America. Six have been certified away to other Protestant congregations; thirteen have emigrated to

North America or South America, and are not likely to return; and five have been removed by death. One of the latter, Ishok Shemmaa, deserves special mention, having labored with us over twenty-nine years as Bible-man, visitor and preacher. The saying of Paul, "This one thing I do," might well be applied to his life for the period of forty years and more, for he has seemed to have no other interest in life than to make known the Gospel of the Grace of God.

The increasing emigration of our people is, from one point of view, very discouraging, but it is better than sitting still and starving to death, and possibly better than going into the Turkish army. We expect, moreover, that these modern disciples will go everywhere preaching the Word.

**CONFERENCE.**

A teachers' conference was held in Latakia last July, which was highly appreciated by the native workers.

**SABBATH SERVICES.**

We have regular Sabbath services at six different stations, and the average audiences number about 350 to 400. In four regular Sabbath schools the combined attendance is very close to the same figures. We have in the different stations four mid-week prayer meetings in Arabic and one in English. The Latakia congregation has contributed \$211.35, of which amount \$77.64 was given by native members. The above includes four special collections, for our China, Jewish, Southern and Indian Missions respectively, amounting to some \$155.00.

**SUADIA.**

This station is fully equipped with mission property, but is still without resident missionaries. It is but fair to say that the brethren there are very much dissatisfied with the present conditions,



and that the results are not highly satisfactory to ourselves. They want closer missionary oversight and better school facilities, and it does seem as though the work there would never prosper otherwise. There are thirty-eight communicants. The number of teachers employed is four, one of whom conducts the Sabbath services. There is a Bible reader, who is supported partly by them and partly by the mission, but for various reasons the native support has largely fallen off of late. There are two schools with an enrollment of some seventy-five day pupils; a Sabbath school, and a mid-week prayer meeting.

#### OTHER OUT STATIONS.

At Tartous the Greek school collapsed, and we have the field to ourselves. We have three teachers and 120 pupils; a flourishing Sabbath school, and a goodly attendance at the Sabbath and mid-week services.

At Bahamra we have regular religious services, conducted for the most part by the Bible reader. There is a small school supported by the L. M. S. of Latakia.

At Gunaimia we have two schools and regular religious services, including preaching, prayer meeting and Sabbath school. The missionary summer home of Dr. Balph has been completed, and the basement furnishes a commodious assembly room.

Besides the above schools, we have seven village schools with about 150 pupils. The policy of the Government with regard to these village schools is not yet fully developed. At present it refuses to authorize them, while claiming the right to close them unless they are authorized, and yet it fails to close them. The requests for such schools are rapidly multiplying, and we are glad of it, for they furnish the best possible means of sowing the good seed.

#### MEDICAL WORK.

The Medical Department and Hospital have been maintained in all their former efficiency. Dr. Balph and Miss Elsey have been as usual busy in and out of season. They have cared for seventy-three hospital patients, a large number of whom were children, and have held the usual tri-weekly clinics. The Doctor spent one month at Gunaimia, where he had many opportunities of practicing the healing art. He has made 1,200 visits to out patients, and treated a large number at the office outside of the clinics. The reading and teaching of the Word have had the usual prominent place in the work. A box of bedding was received from Hetherton congregation, and some picture books from Eskridge; \$48.64 have been received from hospital patients; \$162.28 for medical visits; \$84.00 for medicines.

#### THEOLOGICAL CLASS.

A few words may be in place with reference to the special training of our future preachers. We should have four or five men trained to preach, who would also, as at present, be engaged in higher teaching. A number of such men are doing the best they can, but they feel the need of a regular course of study in order to do efficient service. They cannot, however, live without a salary, and we cannot find others to fill their places. We must therefore be content to train one or two at a time. Our one student has made remarkable progress, considering that he teaches half time and has the care of the boys outside of school hours. He has completed one of the two volumes of Systematic Theology, and two-thirds of the Science of Interpretation, all in Arabic, and a text book on New Testament Introduction, with Rev. Edgar in English.

#### SPECIAL ITEMS.

We should not close this report without grateful reference to the zeal and liberality of the good ladies of the Church in contributing to the fund for a regular church building in Latakia. They certainly have done nobly. The amount available for the purpose is some \$3,500.00 in the hands of the Treasurer, Mrs. J. R. Copeland, and some \$2,000.00 in the hands of Miss M. R. Wylie and Mrs. J. S. Stewart. No plan has yet been agreed upon for the new building, but the Board has sanctioned the project, and the plans will be forthcoming sooner or later.

We are sorry to say that no indemnity has been received for the two houses destroyed at Kessab during the massacres of 1909.

The above report was adopted by the Mission at its meeting, April 5, 1911.

JAMES S. STEWART.

#### ASIA MINOR.

As we review the year that has now closed, we are called upon to record the wonderful goodness and love of God, Who has called us into His service. The unbroken health of the Mission circle throughout the year is matter for great praise. We praise God for the measure of success that has attended our efforts. What has been done has been but imperfectly and feebly performed, but our prayer is that what has been sown in weakness God will make fruitful by His own power.

#### CHANGES IN THE WORKING FORCE.

On April 23, 1910, Rev. C. A. Dodds and family left for America on their vacation. We are sad at the providence which seems likely to detain them for the present from returning, and we trust that in due time the way may be opened up for their return to the work for the glory of the Master.

In June the working force was aug-

mented by the coming of the Rev. A. J. McFarland and family to Mersina, and we are pleased to learn, in the event of Mr. Dodds' detention, he will be continued with us another year.

We are glad to report that the work in the different departments has gone forward throughout the year without interruption.

#### EVANGELISTIC.

In Mersina the regular Sabbath preaching services, morning and afternoon, have been conducted by Mr. McFarland, or in his absence by one of the teachers. This winter the English service has not been kept up regularly, but Mr. McFarland each Sabbath morning just preceding the sermon in Arabic, gives a brief outline of the discourse in English. We have held two services in English, the first conducted by Mr. McFarland, and the second by the writer. The writer has also preached four times in Arabic. The average attendance at the preaching service is between forty and fifty. Sabbath school studies follow the International lessons, and meets just before the morning preaching service; also a Bible class in English. Mid-week meeting for prayer is held on Wednesday evenings.

The observance of the Week of Prayer was followed by the sacrament of the Lord's Supper on Sabbath. Special preparatory services were held on Thursday eve, and Saturday afternoon. At this time there were six who made a profession of their faith in Christ, and were received into the membership of the Church.

The Bible woman, Mallama Rosa, has continued her work of visiting the houses and teaching and reading as circumstances have permitted. Her work has been more or less interrupted by sickness in her home, and by her own failing health.

In Guzne, during the summer, services

were held in English each Lord's Day, a Bible class meeting in the morning, and preaching service in the afternoon. The ministers present took turns in conducting these services. There was an occasional service in Arabic.

In Tarsus the work has again been in charge of Mallim Mikhail Luttoof, who has conducted the regular Sabbath and mid-week services. The attendance has been good throughout the year, having increased since the time of the massacres, especially at the morning service. Many different sects are represented—Greek Orthodox, Chaldean, Syrian, Catholic, Fellah, Armenian, Jacobite, and others. The Wednesday evening prayer meeting has a moderate attendance. The work of the evangelist in the city consists of visiting the market, where he has a number of meeting places in stores whose proprietors are Greek, Armenian or Protestant. About three hours each morning he spends thus, except Tuesday, which is general market day, and consequently there is less opportunity. When the work in the market is finished, he goes to the reading room, or spends the time among the people in their homes. Thus "the poor have the gospel preached to them," and it seems to be the evangelist's comfort and joy that he is permitted to minister to the poor.

Communion was held in Tarsus on March 19, and at that time six united with the Church on the profession of their faith. The attendance at the preparatory services was medium. On Sabbath the number present was all the building could safely accommodate. The evangelist thought many more would have been present had he given out the word, but he feared for the weak floors.

In **Adana** the work has been carried on much as in former years. This year the Mission succeeded in securing a different

house, which is a better one, and a little more commodious. The first floor is used by the evangelist for living rooms, and the second floor—one good-sized room—is used for preaching services on Sabbath. Mallim Hanna's chief opportunity seems to be the plan of house-to-house visits in the evening. Each evening is spent in the house of some neighbor or friend, where others gather, and they read and talk of religious subjects. The evangelist is well gifted, also, to present the Word tactfully in the market or wherever he may be. Two services for prayer are held each Lord's Day, at which there is an average attendance of between fifty and sixty. At the communion held there on Jan. 15, there was an accession of one on profession of faith.

In **Karadash** this department of the work is carried on chiefly by house-to-house visits by the Bible reader. Each evening, when he is in the village, he meets with five or six, either in his house or theirs. There are seven or eight villages around Karadash, to which he goes, and holds meetings in the homes, visiting each village three or four times in the year, making two or three journeys a month, according to the weather and the condition of the roads. All the school come together on Sabbath morning for prayers, and sometimes a few of the larger children of the village come with them. The Bible reader also distributes some relief to the poor, as he sees the need and has the means to meet the need.

#### SUMMER VILLAGE TOURING.

Last spring the mission decided to attempt something in the way of summer work among the villages. It was thought that this would reach some of the outside places, and give employment for the teachers for part of the summer.

A somewhat detailed account of this work has already been forwarded to the



Board. Everywhere they met with a courteous reception, in several villages they received urgent requests for the opening of schools, and doubtless their own greatest reward was the joy and satisfaction of making known the tidings of salvation. Eleven villages were visited, and more than 400 persons heard the Word.

There are at present 87 native communicants, distributed as follows: Mersina 32, Tarsus 41, Adana 14.

#### EDUCATIONAL.

Schools for boys and girls have been conducted in Mersina, Tarsus and Karadash.

In **Mersina** the girls' school is under the superintendency of Miss Sterrett. There is a boarding department with an enrollment of 37, and the enrollment of day pupils is 18. These 55 pupils are divided among seven religious sects as follows: 1 Jew, 2 Moslem, 3 Jacobite, 3 Armenian, 7 Roman Catholic, 17 Protestant, 22 Greek Orthodox. Miss Sterrett has had the help of two native teachers, and Mrs. McFarland has taught a class in English, and has conducted a class in calisthenics for the girls, which they have greatly enjoyed. The school work has been along the same general lines as formerly. Miss Sterrett reports: "Seven girls completed committing Shorter Catechism. Six girls from the school united with the Church at the communion in January; a seventh would have done so had the permission from her mother been received in time. One group, including most of the larger girls, have kept up a weekly prayer meeting thus far all the year.

"Since Feb. 14 all the girls have volunteered to do without breakfast five days in the week in order to allow the amount of money thus saved to be distributed among the needy poor in Mersina and Tarsus. The amount per day was 44 metaleeks (about 50 cents). They have

done this cheerfully, and have found joy in giving."

The income from this department has been 56 liras Turkish (about \$246.40) for tuition, and 5 liras Turkish (\$22) from the sale of books.

The boys' boarding and day school has been under the direction of Miss French. There was an enrollment of 38 boarders and 16 day pupils. The following is the enrollment by sects: Protestants 14, Greek Orthodox 13, Catholic 4, Moslem 1, Fellah 11, Syrian 2, Armenian Protestant 3, Gregorian 6. There are three native teachers in this department. Considerable sickness among the teachers has added much to Miss French's work, who in addition has kept up the study of the language. One of the teachers is just now recovering from an attack of pneumonia.

During the year there has been the same careful, systematic training in the Word as formerly. Some of the larger non-Christian boys in the school have taken quite an interest in reading and studying the Bible during the winter, but by some of their actions we are led to suspect that the Word has not as yet proved to be the "savour of life unto life" for them. We pray that the light may yet come; that with an intellectual knowledge of the truth the spiritual discernment may also be given.

The income for tuition in the boys' school was 6347 $\frac{1}{4}$  piasters (\$273), and from the sale of books 220 $\frac{1}{4}$  piasters (\$9.50 nearly).

A sufficient number of new desks are now on hand to complete the seating of the boys' school rooms. They have not yet been put in place.

In **Tarsus** the school has a total enrollment of 96, from the following sects: 50 Fellah, 12 Protestant, 1 Maronite, 2 Chaldean, 11 Syrian Catholic, 7 Ancient Syrian, 13 Greek Orthodox. Three teach-

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